CONTENTS



BRAHMOPANISHAT

[The Brahmopanishat is classed among Upanishads that belong to the Atharvaveda. From the commentator, Narayana, comes a recension of this Upanishad which begins as in the text we have followed. But Sankarananda, another commentator, gives us another recension which begins with the number two of our texts.]

ॐ शौनको ह वै महाशालोऽङ्गिरसं भगवन्तं पिप्पलादमपृच्छत् । दिव्ये ब्रह्मपुरे संप्रतिष्ठिता

Om ! Saunaka, a householder (*a*) of fame, once asked Bhagavan Pippaláda (*b*) of

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(*a*) *Mahasala*: (lit. having extensive residential halls), providing in his household maintenance and shelter to many. Compare, Chandogya, V—II.

(*b*) *Bhagavan*—lit. means one having the six supreme acquirements: all lordliness, Dharma, fame, all prosperity, wisdom and renunciation. Of the ten major Upanishads, the Prashnopanishad, comprises the six discourses of this great Rishi

भवन्ति कथं सृजन्ति कस्यैष महिमा वभूव यो ह्येष महिमा वभूव क एषः ।

Angira's family: In this body, the divine (*c*) city of Brahman (*d*), installed, how do they (*e*) create? Whose glory does this constitute? Who is he who became all this glory?

Pippaláda given in reply to the six Rishis who came as enquirers.

(*c*) Divya radically means 'pertaining to the Shining Ones, the Devas,' and hence 'divine.'

(*d*) *Brahmapuram*, is a term used in the Upanishads to mean the human body. One Vedic Mantram (Atharvaveda, 10-4-9) seems to have started this idea, though we find there only the human face (according to the Nirukta and Brihadaranyaka II—2) represented as the abode of the seven Deva-Rishis. Compare also the use of this term in the Chandogya, VIII—1, and a parallel idea in Chandogya, III—13.

(*e*) These creative or manifesting agencies represent the functions of the organs such as speech etc. The whole question may be stated plainly as follows: How did the sense-functions came to be installed in man? How do they project this sense-world? Of whom do they form the manifestation? What this manifestation *is* in reality? The Kenopanishat opens with a similar question.

तस्मै स होवाच ब्रह्मविद्यां वरिष्ठां। प्राणो ह्येष आत्मा आत्मनो महिमा बभूव देवानामायुः

Unto him (Saunaka) he (Pippaláda) imparted the supreme wisdom of Brahman: That is Prana (*a*), the Atman (*b*). He constitutes the glory (*c*) of the Atman, the life of the Devas. He represents both the life and

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(*a*) *Prána*, is generally, but often loosely, translated as "vital breath;" the "life-force" or the "vital force" would be better. The term is applied both to the transcendental principle, the subtle cause, as well as to its effects, the forces moving to activity the organs, physical and mental. In Prashnopanishat Pippalâda unfolds the whole philosophy of this Prâna.

(*b*) *Prána* is here expressly identified with the *Atman*, so that there may not be any misconception about the former being limited in meaning only to the manifested aspect of the latter. This manifested aspect, Prâna, is in reality the same as the Atman, however much distinguished for the sake of intellectual comprehension, that is, for the sake of making out a *process* of manifestation or creation. In the Upanishads therefore, Prána is often used as synonymous with Brahman or Atman. Compare, *Brahmasutras*, I—23, I—28 to 31.

(*c*) *Prána* is here said to be the glory or *mahimá* of the Atman, just as the external develop-

स देवानां निधनमनिधनं दिव्ये ब्रह्मपुरे विरजं
निष्कलं शुभ्रमक्षरं यद्ब्रह्म विभाति स नियच्छति

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the death (*d*) of the Devas. That Brahman who shines within the divine Brahmapuram (or body) as the faultless One, devoid of manifested effects (*e*), self-effulgent, all-per-

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ments of the innate genius of a man belong to him as his glory or Mahimá. Still the inapplicability of this word in the case of the Atman is confessed in Chandogya, VI—14. This and the former statement in Pippaláda's reply meet the last part of Saunaka's question.

(*d*) *Prána* is the life of the Devas, because the latter embody only its manifested functions which go to make up the macrocosm and the microcosm, the external and the internal world. It is also their death, because their dissolution means nothing but resolution into it.

(*e*) *Nishkalam*, means 'devoid of *kalas*.' Now *kalas* are the products of the manifesting or creative process. In the sixth discourse of the Prashnopanishat, Pippaláda explains how through the sixteen *kalás* Brahman or the Purusha seems to reproduce himself as man and how when these sixteen *kalas* merge like rivers in the ocean of the Purusha, only the *akala* or *nishkala* remains.

मधुकरराजानं माक्षिकवत्। यथा मार्क्षिकेन तन्तुना जालं विक्षिपति तेनापकर्षति तथैवैष प्राणो यदा याति संसृष्टमाकृष्य।

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vading (*f*), He (it is who) controls (*g*), like a spider controlling the king of bees (*h*). Just as spiders by means of one thread project and withdraw the web, so also this Prana, (who) retires drawing back his creation (*i*).

(*f*) *Akshara* may mean the undecaying one, but taking the root to be *ash*, it means the all-pervading one. The term is applied to Brahman, as well as to Its aspect as the material cause of creation, as in Mundakopanishat, II—2.

(*g*) Here we have the reply to the first part of Saunaka's question. This spiritual or transcendental control over organs and elements is fully dealt with in Brihadâranyaka, 7th Bráhmana.

(*h*) *Like a spider etc.*—This comparison is explained in the next passage. The reference to the king of bees (madhukararajanam) caught in a spider's web implies the idea of the human being with his constituent organs of sense and activity. In Saunaka's question this human personality is not brought forward, so also in the next passage which develops the comparison.

(*i*) *Just as etc.* Here also Prana is to be taken both as the Atman and as its aspect of being the

प्राणदेवतास्ताः सर्व्वा नाड्यः । सुषुप्ते श्येनाकाश-

Prana belongs to the *nádis* (*a*) or subtle nerve-chords as their *devatá* or indwelling

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manifesting principle or Prana proper. The Atman is here compared to the spider, the Prana to the single thread let off from the spider, and the complex of organs and elements as the web which the thread inweaves. While Prana itself is but the self-projection of the Atman as Its own principle of manifestation, it is in and through this one Prana again that sense-functions and sense-products become evolved as well as involved. This is the meaning. It may be pointed out that the human personality is not separately mentioned here, simply because it is nothing but a mere reflection, on the wave of sense-functions, of the reality of the Atman, and therefore, it is only the wave that practically counts.

(*a*) The *nádis* are the channels developed by Prána for its manifestation and function, and just as this functioning ranges from the gross to the subtle, so also these channels or chords. The ancient Vedic mind by its introspective method traced the evolution of Prana from above downwards, and so the results of its analysis are couched in terms which cannot exactly correspond with those used by the modern scientific synthesis which proceeds on generalisation of facts observed by the senses. For example, Susumna is the name

चद्यथा खं श्येनमाश्रित्य याति स्वमालयमेव

deity (*b*). One in dreamless sleep (*c*) goes through that state to one's own Abode, like a

of the *nádi* or channel, as expressed in the terms of Vedic analysis, for the descent of Prana to the plane of its physiological manifestation, and as scientific synthesis does not yet rise beyond this plane with its sense-observations or material instruments, it is possible to represent only very imperfectly and indirectly the location of this *nádi*, and so also in the case of many *ñádis.*

(*b*) Prana is the devatâ of the *nádis*, because they represent its functions. We have been told in the foregoing texts that Prana evolves the complex of man's psycho-physical activities. The *nádis* are here stated to form the media for such evolution as well as for involution. We have therefore the conception of one Prana becoming many and then functioning through determinate channels built up with matter,—Brahman in its self-manifesting process becoming determined as action and reaction, as Prana and Akasha, force and matter.

(*c*) Sushupti (or as here, *sushwapa*) comes in for a marked attention and analysis in Vedic philosophisings, for in this unique phenomenon the subject-object consciousness which gives us everything we call real in this life becomes attenuated beyond itself. In such dreamless sleep this

सुषुप्तो ब्रूते यथैवेप देवदत्तो यष्ट्याऽपि ताड्य-

falcon and the sky,—just as a falcon goes (to its nest) borne on the sky. To state (the reason of going back in such sleep to one's Abode, the Brahman)—just as this Deva-

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relative consciousness vanishes, but consciousness in itself does not die, for otherwise there could have been no resurrection for the former. This fact of potential resolution of ordinary consciousness into absolute consciousness is described as the return of the former to its own abode. But though this return offers the closest analogy to Samadhi, or actual unification barring even the potentiality for reverting to the illusory relative existence, we must remember that the difference, for purposes other than purely theoretical, counts as much as any other difference. Just as moonlight does not make day, though it *is* the very sunlight that makes it, so the bliss of dreamless sleep is not Samadhi although a little analysis shows that it is the same supreme bliss. Here it is the reflecting medium, as it were, of potential reversion, mentioned just now, (or the seed of Avidya), which makes this difference. To us, therefore, in dreamless sleep, the supreme bliss comes infected with ignorance and impotence, but it is far more recognisable in this form than in those in which it pervades ordinary life. (Compare, for this idea of return to Brahman, Chandogya, VIII-3,

मानो न यत्येवमिष्टापूर्तैः शुभाशुभैर्न लिप्यते। यथा कुमारो निष्काम आनन्दमुपयाति तथैवैष

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datta (i.e. one in dreamless sleep) runs not away even when struck with a stick (*d*), even so he does not also attach himself to good or evil consequences of his life's ordained activities (*e*); just as a child enjoys itself (spontaneously) without motive (*f*), even so this Deva-

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VI–8, etc; for its defficiency from real self-realisation, Chhandogya, VIII–11).

(*d*) The law of causation operates on us only so long as we distinguish ourselves as subjects from objects of thought or activity. One in dreamless sleep is not caused to run off by the application of a stick so long as he fails to objectify the situation. Similarly being beyond the law of causation, one in dreamless sleep becomes detached from enjoying the fruits of his actions of the wakeful state.

(*e*) Literally, "the good and evil belonging to sacrificial and other works prescribed for man in the scriptures." The *ishta* comprises all the sacrifices performed for the sake of worldly possessions, other-worldly possessions and progeny, and *purta* comprises works of civic utility, such as planting trees, excavating water-tanks etc , ordained in the scriptures.

(*f*) i. e. without setting before itself some end to be pursued through definite means.

देवदत्तः स्वप्न आनन्दमभियाति। वेद एव परं ज्योतिः ज्योतिष्कामो ज्योतिरानन्दयते। भूयस्तेनैव स्वप्नाय गच्छति जलौकावत्। यथा जलौकाऽग्रमग्रं नयत्यात्मानं नयति परं संधय।

datta (the subject of dreamless sleep) enjoys happiness in that state. Consciousness by itself is Light absolute (*g*); (so he has) this Light for his object, for his enjoyment. So also he goes into the dream-state, like a leech (*a*): just as a leech carries itself on to the other points in front—(first) fixing upon the next point. And that state which

(*g*) Here the enjoyment of dreamless sleep is characterised by a new factor other than bliss, namely that of light supreme. Ordinary consciousness has the threefold aspects of knowing, feeling and willing. So to descıibe the supreme state of consciousness in the teıms of these aspects, the terms,—light, the enjoying of light, the desiring of light,—are introduced.

(*a*) The movement of the leech affords a favourite example in the Upanishadic teaching for the self-transference of consciousness from one object-world to another, as experienced in the tıansition through death or through the three states of dreamless sleep, dream and wakefulness. The point emphasised is that each state is complete by itself, no one overlapping the other, so that

यत्परं नापरं त्यजति स जाग्रदभिधीयते। यथैवेष
कपालाष्टकं संनयति। तमेव स्तन इव लम्बते
वेददेवयोनिः। यत्र जाग्रति शुभाशुभं निरुक्तमस्य

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he does not give up for a next one is called the waking state. (He carries all these states within himself) just as a (Vedic) deity bears the eight sacrificial cups (*b*) simultaneously. This (expanding and contracting self) the wakeful state suspends like the female breast, being itself the source of the Vedas and Devas. (For) in this waking state good and evil obtain for the shining being (i. e. man's self) as particularly (*c*) ordained. This being

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there is a peculiar one-pointedness in our consciousness when just it enters into any of these states, followed by an unconscious withdrawal from contact with the last state.

(*b*) Just as in particular sacrifices the libation of butter is offered from eight different cups or pans and the deity invoked accepts them all at once in his undivided individuality though in divided capacity, so the self, though self-divided in three states of consciousness, supports this dividedness by its transcendent oneness.

(*c*) The prefix *nir* in *niruktam* conveys the sense of 'particularly.' For the scriptures speak of good and evil even in the dream-state of man. But really man in his wakeful state whether here-

देवस्य स संप्रसारोऽन्तर्यामी खगः कर्कटकः

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or self is fully self-extended (*d*) (into world-forms), he is the indwelling controller of things and beings, he is the Bird (*e*), the Crab (*f*),

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onearth or hereafter forms the essential theme of all Vedic ordinances and injunctions. It is man, wide-awake, who projects out of himself and for himself all rules of conduct, all conceptions of rewarding or punishing agents as Devatas, and so on.

(*d*) All planes of existence, gross or subtle, mundane or supra-mundane, consist of the self-extension of man's selfhood. The distinction of the subjective and the objective, we must remember, is intellectual and does not therefore operate beyond that limit.

(*e*) *Khaga* is literally 'going in the sky,' i. e. a bird. The self in man is 'the bird,' because it moves in space without any support other than itself. Consciousness is beyond space and appears to move therein borne on itself. (The idea of time may be taken as included here in that of space).

(*f*) *Karkataka* is literally 'the crab.' The self in man is said to be the crab, because moved by desire it moves at all angles with the help of its sense-organs.

पुस्करः पुरुषः प्राणो हिंसा परापरं ब्रह्म आत्मा

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the Lotus (*g*), he is the *Purusha* (*h*), the *Prana*, the destroyer (*i*), the cause and the effect (*j*), the Brahman and the *Atmá* (*k*),

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(*g*) *Pushkara* bears many meanings. But we prefer it to mean 'lotus' in keeping with the symbolism of the foregoing words. Man's self like the lotus blooms in space, time, and causation, but draws its sustenance and substance from beyond them. The causal sphere of being is symbolised by waters.

(*h*) *The Purusha* is literally one 'lying in the abode of body,' i. e. the person behind embodied existence, or seen through it as such.

(*i*) *Hinsa* literally means 'the killing propensity.' Man's self in its aspect of sustaining itself through hunger and food (Brihadaranyaka I, 2, 3) appears to impersonate the above-named propensity. Or the aspect of self-dissolution inseparable from self-creation may seem to impart to Self this characteristic of 'killing.'

(*j*) *Para* and *apara* may mean both 'the unmanifest or transcendent and the manifest or immanent' or 'the cause and effect.'

(*k*) *Atmá* or self has been perhaps specifically mentioned here to bring to clearer view the essential identity of all the substantives variously

देवता वेदयति। य एवं वेद स परं ब्रह्म धाम क्षेत्रज्ञमुपैति ॥१॥

he is the *Devatâ* (*l*) making everything known. Whoever knows all this attains to the transcendent Brahman, the underlying support, the subjective principle (*m*). [1]

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referred to under the various epithets with the real self of man.

(*l*) This term *devatá* is evidently being used in the texts quite freely. We had it to mean the indwelling deity of a sense-organ or *nádi*, and now twice here, we find it used in the general sense of 'the glorious or shining one,' as if the distinction between a man and a god is being ignored with great advantage to the exposition of truth going on.

(*m*) The reader may be referred here to the *Kshetrajna* of the Gita (Chap. 13). In more ancient literature, we meet with this term, as in one Brahmana, in the sense of subjective knower, "Upadrashta," as man. But here also this sense of the subjective principle inclines more towards the background of Supreme Self than towards the foreground of embodied existence. In the Gita Sri Krishna speaks of himself as the one knower-principle or *Kshetrajna* in all individualised existences. Brihadaranyaka has the well-known text, "No other knower there is except That One."

अथास्य पुरुषस्य चत्वारि स्थानानि भवन्ति

Now this Purusha (*a*) has four seats (*b*),

(*a*) *This Purusha.*—That is, this central being or entity who as Prana projects the web of sense-functions and intellectual relations and who proceeds like the leech from one state of consciousness to another.

(*b*) *Four seats etc.*—It is noteworthy that already in some of the Upanishads we find mention made of special centres or seats of consciousness in the body forming stages of spiritual realisation for the process of Yoga or mental concentration. Patanjali spoke of seven planes in the ascent of mind towards perfection in concentration. But specification of centres and nerves in the human body in connection with the process of Yoga had been going on since the Upanishadic ages, till this scheme of localisation matured into the Tantrik *Shatchakra* [i. e. the six centres, Muladhara (somewhere in the sexual plexus), Swadhisthan (about half-way above the last centre), Manipura (navel), Anâhata (heart), Vishuddhi (throat), Ajnâ (junction of eyebrows), penetrating beyond which the mind loses itself in the supreme centre of Sahasrara in the crown of the head.] Here we find only four seats or centres mentioned, of which the navel is substituted by the eye in one of the concluding verses later on. In that verse, the eye is associated with the waking state, the throat

नाभिर्हृदयं कण्ठं मूर्धेति। तत्र चतुष्पादं ब्रह्म विभाति। जागरितं स्वप्नं सुषुप्तं तुरीयमिति जागरिते ब्रह्मा स्वप्ने विष्णुः सुषुप्ते रुद्रस्तु-

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the navel, the heart, the throat and the head. In these shines forth the Brahman with four aspects: the state of wakefulness, of dream, of dreamless sleep, and the fourth or transcendental state. In the wakeful state, He is Brahmá (*c*); in the dreaming state, He

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with the dreaming state, the heart with the state of dreamless sleep and the head with the fourth or transcendental state. This order of correspondence apparently differs in significance from what we find maintained in the science of mental concentration. But the four states of consciousness are treated here not as they belong to individual man but as they belong to his universal self. It is the Purusha in His undifferentiated being who is said to manifest Himself in these four centres, and man has to concentrate on His manifestations in these centres in order to experience the four states of consciousness corresponding to them in all their reality.

(*c*) *In the wakeful.........Brahmá.*—Because in this state the objects of desire become kinetic or actual in the sense of imposing their own law on the desiring agents. Brahmá is, here, the Divinity in man as the creator; in our wakeful state, this

रीयं परमाक्षरं स आदित्यश्च विष्णुश्चेश्वरश्च

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is Vishnu (*d*); in dreamless sleep, He is Rudra (*e*); and the fourth state is the Supreme Indestructible One (*f*), and He again (*g*) is the Sun, the Vishnu, the Ishwara, He

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Divinity *creates*, or has all objects of desire realised, so that the force of desire becomes transmuted into the force inherent in created objects.

(*d*) *In the dreaming......... Vishnu.*—Because in this state the objects of desire are still potential in the sense of being acted upon by the desiring agents instead of being completely free to act upon them; in other words, the objects of desire are being preserved in this state in view of their being realised as experiences of the wakeful state. This function of preserving them belongs to Vishnu, who is the Divinity in man in its aspect of the Preserver of the creative process.

(*e*) *In dreamless sleep.........Rudra*: Because in this state all objects of desire vanish into dissolution, and we have here the Divinity in man manifesting itself as Rudra, the God of dissolution.

(*f*) The Indestructible One or Aksharam is the fourth state. It is the Reality beyond all states of consciousness—immutable, undecaying; and so the term Aksharam is appropriate.

(*g*) *He again* etc.—After relating the manifestations of the Purusha in the three planes of

स पुरुषः स प्राणः स जीवः सोऽग्निः से-
श्वरश्च जाग्रत्तेषां मध्ये यत्परं ब्रह्म विभाति।
स्वयममनस्कमश्रोत्रमपाणिपादं ज्योतिर्वर्जितं न

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the Purusha, He the Prana, He the Jiva or the animate being, He the fire, the Ishwara, and He is the wakeful state; (yea) the Brahman which shines transcendent within all these! In Itself (*h*), It is devoid of mind, of ears, of hands and feet, of light. There neither are the worlds existing nor non-existing (*i*),

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consciousness as Rudra, Vishnu and Brahma (which manifestations, by the bye, are differently conceived of in latter Vedanta philosophy as Virâta in the ordinary gross plane, Hiranyagarva in the subtle plane and Ishwara in the causal plane), other well-known manifestations within the sphere of Maya are being enumerated. The name, Ishwara or Lord, has been twice mentioned in this enumeration. (In Sankarananda's version it is used once). The second mention may be taken with Jâgrat or "waking," referring to the Virâta aspect. In a Vedic sense, the Sun and Vishnu are synonymous. The term Purusha used here may refer to the Sankhyan conception.

(*h*) *In Itself etc.*—The text here takes us again beyond the plane of manifestation.

(*i*) *There neither..........non-existing.*—The mode of expression is peculiar, and amounts to

तत्र लोका न लोका वेदा न वेदा देवा न देवा यज्ञा न यज्ञा माता न माता पिता न पिता स्नुषा न स्नुषा चाण्डालो न चाण्डालः पौल्क-

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neither are the Vedas or the Devas or the sacrifices existing nor non-existing, neither is the mother or father or daughter-in-law existing nor non-existing, neither is Chandála's son or Pulkasa's son existing nor non-

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declaring that neither any affirmations nor any negations of the human intellect serve to describe what the state of Brahman is. We even do not express it when we proceed with the negative method of "स एष नेति नेत्यात्मा" (Brihadaranyaka, 3-9-26) "He is the 'not this not this' Atman," or when we proceed with the positive method of "सर्वं खल्विदं ब्रह्म" "All this indeed is Brahman." They are only methods of attaining to that state and not its descriptions. Just as we cannot say of our mind or consciousness that it is extended, that it measures so many feet or so many inches, so neither can we say that it is not extended seeing that it holds all extension in itself; just as this consciousness implies another order of reality, to which the units or standards of physical reality do not apply; so Brahman is the Reality beyond all intellectual relations or standards which give us our Vedas, their gods or their rewards, or give us our domestic relationships and social distinctions.

सो न पौल्कसः श्रमणो न श्रमणः पशवो न पशव-
स्तापसो न तापस इत्येकमेव परं ब्रह्म विभाति।
हृद्याकाशे यद्विज्ञानमाकाशं तत्सुषिरमाकाशं तद्वे-
द्यं हृद्याकाशं यस्मिन्निदं संचरति विचरति यस्मि-

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existing, neither is the mendicant existing nor non-existing, so neither all the creatures or the ascetics; and thus only the One Highest Brahman shines there. Within the recess of the heart (*j*) is that Akâsha of consciousness,—that Akâsha with many openings (*k*), the aim of knowledge, within the space of the heart—in which all this (uni-

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It is clear that these religious functions, domestic relations and social distinctions do not exist in the state of Brahman, but neither can we say that they do not exist there *so long as we have to affirm their existence anywhere.*

(*j*) *Within the recess.........consciousness.*—The idea of the Supreme State, realisable within the recess of the heart and having the characteristic of Akásha (ether or space) in that it holds the whole universe of evolving and evolved objects, receives ample treatment in Chhandogya, 8th Propáthaka. The expression, *Tatvijnanamâkksham*, stands for the *chiddkásham* of more modern literature.

(*k*) *With many openings.*—This conception is amplified in Chhandogya, 3rd Prapáthaka, 13th

स्मिन्निदं सर्वमोतं प्रोतं। सं विभोः प्रजा ज्ञायेरन्।
न तत्र देवा ऋषयः पितर ईशते प्रतिबुद्धः सर्व-
विदिति ॥२॥

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verse outside) evolves and moves about, in which all this is warped and woofed (*l*) (as it were). (Who knows this,) knows fully all creations. There the Devas, the Rishis, the Pitris, have no control, for being fully awakened, one becomes the knower of all truth (*m*). [2]

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part. The openings or points of access into the Akasha or supreme state are represented by the gods or objects of worship,—being, in the texts referred to, the five *pránás*.

(*l*) *Is warped and woofed.* That is, supported as threads in a cloth. Both the idea and symbolism occur more explicitly in Brihadaranyaka, 3rd Chap. 8th Brahmana.

(*m*) *There the Devas.........of all truth.*—The Devas, the Rishis and the Pitris comprise the threefold objects of Vedic sacrificial worship. But though they have control over the destinies of the Vedic worshipper owing to the limitedness of his desire and knowledge of truth, they have none over one who transcends all desires by his knowledge of the whole truth as in Brahman "by knowing which all things are known."

हृदिस्थाः देवताः सर्वा हृदि प्राणाः प्रतिष्ठिताः
हृदि प्राणश्च ज्योतिश्च त्रिवृत्सूत्रं च यन्महत् ॥

In the heart the Devas (*a*) live, in the heart the *Pránas* (*b*) are installed, in the heart exist the supreme Prâna (*c*) and Light (*d*) as also the immanent Cause of threefold

(*a*) It is better to explain the meaning according to the thirteenth chapter of the third part of the Chhandogya Upanishad. The Devas specifically mentioned there as dwelling within the heart are; Aditya (the Sun), Chandramâ (the Moon), Agni (the Fire), Parjanya (the rain) and Vayu (the air). The *Nirukta* makes all the Vedic Devás combine and coalesce into three, the Sun, the Air, the Fire. In Brihadáranyaka, IX—3, the number of Devás is reckoned on various principles, representing it to be 33, 6, 3, ½, 1 etc. When the number is represented as one, the name of that one Deva is Prâna, i. e. the supreme Prána which the present Upanishad speaks of from the beginning.

(*b*) The *Pránas* established in the heart are also specified in Chhandogya, III—13, namely the five well-known *Pránas*.

(*c*) The word *Prána* here refers to the supreme Prâna described in the beginning of the texts.

(*d*) The *Light* refers to the same *Jyoti* or Light mentioned in the Chhandogya III—13. Brahmasutra I—1—24 explains this Light to be identical with Brahman.

हृदि चैतन्ये तिष्ठति,

constituents (*c*) and the *Mahat* (*f*) principle.

Granted (therefore) that it exists within the heart, that is, in the consciousness (*a*),

(*e*) *Trivrit-sutram* literally means "the thread with tripartite sections," and hence the ordinary sacred thread worn on the body. But *sutram* figuratively means the material cause inasmuch as threads constitute the material cause of a piece of cloth. This cause of creation is said to be *trivrit* or tripartite either because it is composed of Sattva, Rajas and Tamas according to Sankhya philosophy or because it is made up of Tejas (the fire principle), Ap (the water principle) and Anna (the matter principle) according to Vedanta, as in Chhandogya VI—2, 3, 4.

(*f*) The *mahat*, as is well-known, is one of the twenty-five principles of Sankhya (Sankhya-karika 3). Vedanta explains it to be the Cosmic Intelligence holding in itself in subtle essence the whole gross creation.

(*a*) The argument developed here is: Since we have seen in the foregoing text that it is in the heart that the real *trivrit-sutram* or tripartite thread exists, we easily understand the real significance of the *mantram* uttered when one is invested in common life with the sacrificial thread, (this *mantram* being then quoted in the text). And

यज्ञोपवीतं परमं पवित्रं
प्रजापतेर्यत्सहजं पुरस्तात्
आयुष्यमग्र्यं प्रतिमुञ्च शुभ्रं
यज्ञोपवीतं बलमस्तु तेजः ॥

सशिखं वपनं कृत्वा बहिःसूत्रं त्यजेद्बुधः
यदक्षरं परं ब्रह्म तत्सूत्रमिति धारयेत् ॥

(the *mantram* holds good, namely :) "Put on the sacrificial thread which is supremely sacred, which became manifest of yore with Prajâpati (the first created Being) Himself, which embodies longevity, eminence and purity, and may it be strength and puissance to you !"

The enlightened one should discard the external thread putting it off with the sacred tuft of hair on the head ; the supreme Brahman as the all-pervading (*a*) one is the thread,

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when it is once understood that the sacrificial thread worn outside the heart is only an external symbol of the real tripartite thread existing within the heart, we easily realise the true import of the custom of discarding the external symbol as formulated in the following ordinance about initiation into Sannyasa.

(*a*) The word "aksharam" may literally mean either the 'undecaying' or the "all-pervading.'

सूचनात्सूत्रमित्याहुः सूत्रं नाम परं पदम्।
तत्सूत्रं विदितं येन स विप्रो वेदपारगः॥

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and he should put this on (*b*).

The Sutram (or thread) is so-called because of its having pierced through and started (the process of Becoming) (*a*). This Sutram verily constitutes the Supreme State. By whom this Sutram is known, he is the Vipra (sage), he has reached beyond the Vedas.

From some texts of Mundakopanishad, I—7, II—1 and 2, we find the term to signify Brahman in its aspect of the manifesting principle. Brahman in Itself, of course, transcends this aspect, but as the latter is identical with Prakriti or the material cause which has been spoken of above as the tripartite thread. Brahman as the Aksharam is specifically mentioned in the present text.

(*b*) To put on the all-pervading Brahman means, of course, 'to keep the mind fixed thereon in constant contemplation,' and this practice is to supersede that of wearing the sacrificial thread on the body.

(*a*) सूचनात् etc.—The word Sutram is here being traced to its root *sūch*, which has both the sense of "piercing through" like a needle and of "starting" or "indicating" a fact. The term, therefore is quite appropriate as used of the material cause of creation.

तेन सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।
तत्सूत्रं धारयेद्योगी योगवित्तत्त्वदर्शिवान् ॥
बहिःसूत्रं त्यजेद्विद्वान्योगमुत्तममास्थितः ।
ब्रह्मभावमयं सूत्रं धारयेद्यः सचेतनः ॥
धारणात्तस्य सूत्रस्य नोच्छिष्टो नाशुचिर्भवेत् ।
सूत्रमन्तर्गतं येषां ज्ञानयज्ञोपवीतिनाम् ॥

By It all this (universe) is transfixed, as a collection of gems is stringed together on a thread. The Yogi who is the knower of all Yogas and the seer of truth should put on this thread.

Established in the state of highest Yoga, the wise one should put off the external thread. One who is really self-conscious must put on the thread constituted by awareness of Brahman.

On account of bearing this Sutram or thread, they can neither become contaminated nor unclean (*a*), those (namely) who have this thread existing within them,—those, with this sacrificial thread of knowledge.

(*a*) *Contaminated or unclean.*—The word *uchchhishta* refers to the digestive processes which corrupt the body they build up with accretions, just as the food left on the plate already eaten from is considered contaminated. Besides this, the human body becomes unclean

ते वै सूत्रविदो लोके ते च यज्ञोपवीतिनः ।
ज्ञानशिखिनो ज्ञाननिष्ठा ज्ञानयज्ञोपवीतिनः ॥
ज्ञानमेव परं तेषां पवित्रं ज्ञानमुत्तमम् ।
अग्नेरिव शिखा नान्या यस्य ज्ञानमयी शिखा ॥
स शिखीत्युच्यते विद्वानितरे केशधारिणः ॥३॥

They among men (really) know the *sutram*, they (really) bear the sacrificial thread (on themselves), who are devoted to Jnana (the highest knowledge), who have this Jnana for their sacred hair-tuft, this Jnana for their sacred thread.

For them Jnana is the greatest purifier,—Jnana, that is the best (*a*) as such. Those who have this Jnana for their tufted hair are as non-different from it as is fire from its flame (*b*). This wise one is (really) said to be a Shikhi (or bearer of the tufted hair), while others are mere growers of hair (on the head).

(*asuchi*) by contact with impure things or thoughts.

(*a*) The word *pavitra* means a purifying agent. In the scriptures we find the highest knowledge characterised as the greatest purifying agent, as in the Gita : न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

(*b*) The flame is also called *shikhá*. As the fire is one with its *shikhá*, so the *Jnanin* is one with his

इदं यज्ञोपवीतं तु पवित्रं यत्परायणम् ।
स विद्वान्यज्ञोपवीती स्यात्स यज्ञः स च यज्ञवित् ॥

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूता-
न्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता
केवलो निर्गुणश्च ॥

This sacred thread (of *Yajna*, i. e. of the all-pervading Reality) is, again, the purification (itself) and that which is the end-all (of Vedic works) ; and the wearer of this thread is the wise one,—is *Yajna* himself as well as the knower of *Yajna* (*a*).

The one Lord (self-effulgent) in all beings remaining hidden, all-pervading and the Self of all beings, controlling and watching over all works (good or bad), living in all creatures and the Witness (i. e. not the doer of any acts nor the enjoyer), the Supreme Intelligence, the One without a second, having no attributes.*

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recognise a Jnani, who has even cast off the Vedic symbol of the three higher castes, as being still a Brahmin in a real sense.

(*a*) Here "Yajna," whichin its sense of Vedic works justifies the use of a sacred thread, is used four times in its higher sense for the sake of effect.

*Now the texts rise to the theme of that Reality which releases us from the bondage of all codes.

एको मनीषी निष्क्रियाणां बहूनामेकं
सन्तं बहुधा यः करोति।
तमात्मानं येऽनुपश्यन्ति धीरास्तेषां
शान्तिः शाश्वती नेतरेषाम्॥

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम्।
ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निगूढवत्॥

The one Intelligent (active) Being among the many inactive, He who makes the many from what is one,—the wise men who find out this Self, theirs is the eternal peace, not of others.

Having made oneself the *Arani*, and the *Pranava* the upper *Arani* and by the practice of rubbing them together through meditation, see the Lord in his hidden reality.

अरणिः—A piece of wood of the Shami tree used for kindling the sacred fire by friction.

The analogy is simple in this *mantram*: Self-consciousness is the lower wood, the Pranava or the syllable *Om*, is the upper wood. The process of rubbing is meditation which produces the fire of 'the knowledge of Atman.' It is called निगुढवत् i. e. hidden or unmanifested, because just as prior to the process of rubbing fire is hidden in the wood, so is the Self or the Atman hidden in men.

तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः ।
एवमात्माऽऽत्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ॥

ऊर्णनाभिर्यथा तन्तून्सृजते संहरत्यपि ।
जाग्रत्स्वप्ने तथा जीवो गच्छत्यागच्छते पुनः ॥

पद्मकोशप्रतीकाशं सुषिरं चाप्यधोमुखम् ।
हृदयं तद्विजानीयाद्विश्वस्याऽऽयतनं महत् ॥

As is the oil in the sesamum seed, the butter in the curd, water in the flowing waves and fire in the Shami wood, so is the Atman in one's self, to be discovered by one who finds for It through truth and austere practice.

As the spider weaves out the web and again withdraws it, so the *Jiva* comes out to and goes back again to the wakeful and dreaming states respectively.*

The heart (i. e. the inner chamber of heart) resembles the calyx of a lotus, full of cavities and also with its face turned downwards. Know that to be the great habitat of the whole universe.†

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*The text here reverts to the old simile with which the whole discussion in the treatise started.

†Cf. Swami Vivekananda's lectures on Microcosm and Macrocosm in Jnana Yoga pp. 80—85.

नेत्रस्थं जाग्रतं विद्यात्कण्ठे स्वप्नं विनिर्दिशेत् ।
सुषुप्तं हृदयस्थं तु तुरीयं मूर्ध्नि संस्थितम् ॥

यदात्मा प्रज्ञयाऽऽत्मानं संधत्ते परमात्मनि ।
तेन संध्या ध्यानमेव तस्मात्संध्याभिवन्दनम् ॥

Know the wakeful state to have for its centre the eyes (*a*); the dreaming state should be assigned to the throat; the state of dreamless sleep is in the heart and the transcendental state is in the crown of the head.

From the fact of an individual *holding* (*a*) his self by means of *prajnâ* or spiritual understanding in the Supreme Self, we have what is called Sandhya and Dhyana, as also the worshipping associated with Sandhya.

(*a*) This assignment of different centres in the body for different states of consciousness does not tally with the first specification of the centres as made just after the close of the first text in this Upanishad. We have already referred to this fact there and have pointed out how the later Yogic psychology developed this theory of the centres more fully and consistently.

(*a*)—*Sandhatte* (holds), *Sandhya* (a form of worship in morning, noon and evening) and Dhyana (meditation) are derivatives from the same root, meaning "to hold," and hence the propriety of the above definition.

निरोदका ध्यानसंध्या वाक्कायक्लेशवर्जिता ।
संधिनी सर्वभूतानां सा संध्या ह्येकदण्डिनाम् ॥
यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
आनन्दमेतज्जीवस्य यं ज्ञात्वा मुच्यते बुधः ॥

The Sandhya by meditation is devoid of any offering of liquids and so also of any exertion of body and speech; it is the unifying principle for all creatures, and this is really the Sandhya for *Ekadandins*.

From Which, without reaching It, the speech falls back with the mind, that is the transcendental Bliss of this embodied being, knowing which the wise one is released (from all bondage).

[The above two verses seek to show how the daily worship called Sandhya, compulsory for all, becomes transmuted into the worship of meditation in the case of Sannyasins. The root meaning of Sandhya is emphasized to the exclusion of its external form. This root means "holding together" as Sandhya is essentially that which holds together or unifies the human self and the Supreme Self. *Ekadandins* are one-staffed Sannyasins, the staff being the symbol of self-control. The triple-staffed Sannyasins have three sticks tied together, as symbolising control of mind, speech and body.]

[The first line of this verse is also to be found

सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत्परम् ।
सर्वात्मैकत्वरूपेण तद्ब्रह्मोपनिशत्परमिति ॥

इत्यथर्ववेदे ब्रह्मोपनिषत्समाप्ता ॥

(And this Bliss is verily) the Self which pervades the whole universe, as the butter diffused within the milk.

This is the Brahmopanishad, or the supreme wisdom of Brahman, in the form of a unity of the Atman of all, founded on the spiritual discipline (tapas) which is (nothing but) the *vidya* or science of the Atman.

Here ends the Brahmopanishat belonging to the Atharva Veda.

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in the Taittiriya Upanishad. Some are of opinion that the Brahman in His transcendental aspect is unknown and unknowable and is akin to the Spencerian Absolute. But the real import is that though He is beyond speech and mind, He can be known and realised by going beyond speech and mind.]



ARUNEYI UPANISHAT.

This is another Upanishad belonging to the Atharva Veda, and in it are set forth some of the characteristics of the highest class of Sannyasins, the goal being laid down as the realisation of Brahman through perfect renunciation and constant meditation. The Upanishad is cast into the form of a dialogue with a single question to introduce the whole recital in the form of a reply.

ओं आरुणिः प्रजापतेर्लोकं जगाम तं गत्वोवाच केन भगवन् कर्माण्यशेषतो विसृजानीति तं होवाच प्रजापतिस्तव पुत्रान् भ्रातॄन्बन्ध्वादीञ्छिखां यज्ञोपवीतं च यागं च सूत्रं च स्वाध्यायं च भूर्लोक-

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1. Om. Aruna's son went to the sphere of Brahmá, the Creator, and reaching there said, "Lord, in what way can I relinquish work altogether?" Brahmâ said to him :— You must give up your sons, brothers, friends and the rest, your hair-tuft and the holy thread, your sacrifices and books regulating

समारोपयेदुपवीतं भूमावप्सु वा विसृजेत्कुटीचरो ब्रह्मचारी कुटुम्बं विसृजेत्पात्रं विसृजेत्पवित्रं विसृजेद्दण्डांश्च लौकिकाग्नींश्च विसृजेदिति होवाच। अत ऊर्ध्वममन्त्रवदाचरेदूर्ध्वगमनं विसृजेत्त्रिसंध्यादौ स्नानमाचरेत् संधिं समाधावा-

throw the holy thread on the ground or into water. The Kutichara (*e*) living a Brahmacharin's life should give up his relatives, and discard his begging bowl, and the straining-cloth, should give up his triple staves, and the fires that lead to particular spheres. (—So said Prajápati.) Henceforward he should behave like one who has got no Mantrams to repeat, should give up the desire to go to the higher spheres, bathe at the beginning of the three meeting-points of the day, viz., morning, noon and evening, should effect an union with his Atman through the highest concentration (*f*), and from amongst the (whole

(*e*) *Kutichara*—or Kutichaka, is the lowest rank of Sannyasins, the other three being Bahudaka, Hamsa and Paramahamsa, who are wandering Sannyasins. The Kutichara is a monk who begs in the house of his son.

(*f*) i. e. this union should stand, in his case, for the religious observances which signalise the three conjunctions of the day-time.

स्मन्याचरेत्सर्वेषु वेदेष्वारण्यकमावर्तयेदुपनिषद-मावर्तयेदुपनिषदमावर्तयेत् ॥२॥

खल्वहं ब्रह्म सूत्रं सूचनात्सूत्रं ब्रह्म सूत्रमहमेव विद्वांस्त्रिवृत्सूत्रं त्यजेद्विद्वान्य एवं वेद। संन्यस्तं मया संन्यस्तं मया संन्यस्तं मयेति त्रिः कृत्वाऽ-

range of the) Vedas should repeat only the Aranyakas, only the Upanishads (*g*), aye, nothing but the Upanishads.

3. Verily I am Brahman, the Sutram (*a*); the Sutram is Brahman for It originates (the cosmos); I myself am the Sutram because I am a man of realisation,—the wise one who has realised this should give up his triple holy thread. 'I have renounced, I have renounced, I have renounced'—uttering this

(*g*) *The Aranyakas*—lit. portions used to be read in the forests, hence the Upanishads. The meaning is that the Sannyasin should try to realise the oneness of the Brahman as inculcated in the Upanishads, leaving aside the ritualistic portion as having no significance for him.

(*a*) *Sutram*—Lit. that which originates something. The word commonly means thread, as it is thread that forming the material cause of a fabric gives the idea of a new thing being made, which really is not the case. So Brahman also appears as this universe, which in reality is nothing distinct from it. Hence the term is applied to Brahman also.

काकी यतिश्चरेद्द्वावेव वा चरेद्द्वावेव वा चरेत् ॥४॥

खलु वेदार्थं यो विद्वान्सोपनयनादूर्ध्वं स तानि प्राग्वा त्यजेत्पितरं पुत्रमग्न्युपवीतं कर्म कलत्रं चान्यदपीह यतयो भिक्षार्थं ग्रामं प्रविशन्ति। पाणिपात्रमुदरपात्रं वा। ॐ हि ॐ हि ॐ हीत्येतदुपनिषदं विन्यसेद्विद्वान्य एवं वेद। पालाशं

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and during the remaining eight months wander alone, or with a single companion, aye, a single companion.

5. Verily one who has realised the (true) import of the Vedas may give up those things (previously enumerated) after the investiture with the holy thread, or he may do so even before that ceremony—(give up) his father, son, his sacrificial fires and the holy thread, his works, his wife, and all else he may possess. Sannyasins enter a village for begging purposes only, with their palms or their stomach as the receptacle for food. Uttering 'Om' 'Om', 'Om,' they should mentally place this Mantram of the Upanishad in the different parts of their body (*a*). He who

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(*a*) *Place this Mantram......body*—according to the instructions of the Guru. In making *nyása* he

वैल्वमौदुम्बरं दण्डमजिनं मेखलां यज्ञोपवीतं च त्यक्त्वा शूरो य एवं वेद। तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः। दिवीव चक्षुराततम्। तद्विप्रासो विपन्यवो जागृवांसः समिन्धते।

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realises the Truth in this manner is really the wise one. (In the case of Brahmacharins taking on the monastic vow) they should give up the staff made of the wood of the Palâsa (Dhak), Bilwa (Marmelos) or Udumbara (Fig) trees, their skin and girdle, and the holy thread etc. He who knows this is a (real) hero. "That supreme state of the all-pervading Deity the sages realise (*b*) for all time—like the eye pervading from one end of the sky to the other (*c*). Sages purged of all impurities like anger etc., who have awakened from the sleep (of ignorance),

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may use only this Mantram, the most sacred of all Mantrams, and use none other.

(*b*) *Realise*—as their own innermost Self. "*Surah*" is literally "the spiritual heroes."

(*c*) *Like the eye pervading etc.*—Here the term "eye" stands for self-revealed vision. Just as such vision conterminous with the whole bright sky above is unobstructed by space, time or limiting objects, so is the Supreme State of Vishnu realised by sages as brooding over all consciousness.

himself by possessing the fourfold requisites for the highest knowledge.

(*b*) *Higher than the high*: Prakriti, the Mother of all manifestation, is called high. Purusha is higher than Prakriti even.

तस्मै स होवाच पितामहश्च
श्रद्धाभक्तिध्यानयोगादवैहि ।
न कर्मणा न प्रजया धनेन
त्यागेनैके अमृतत्वमानशुः ॥ २ ॥

2. And to him, the Grandsire (Brahmá) (*a*) said, "Know (this) by means of faith, devotion and meditation. Not by work (*b*), nor by progeny, nor by wealth, but by renunciation, some attained immortality.

(*a*) *The Grandsire* (*Brahmá*)—a common epithet of the Creator, who is the father of the Prajapatis, from whom all beings have proceeded.

(*b*) *Work—Sakáma Karma* or work done with the motive of gaining sense-gratifications is meant here, not selfless work, which helps to remove bondage.

परेण नाकं निहितं गुहायां
विभ्राजते यद्यतयो विशन्ति ।
वेदान्तविज्ञानसुनिश्चितार्थाः
सन्यासयोगाद्यतयः शुद्धसत्त्वाः ॥
ते ब्रह्मलोकेषु परान्तकाले
परामृतात्परिमुच्यन्ति सर्वे ॥ ३ ॥

3. Higher than heaven, seated in the cave (Buddhi), that shines, (which) the self-controlled attain,—the self-controlled, who being of pure minds have well ascertained the reality (*a*), by the knowledge of Vedanta, and through Sannyasa or renunciation. In the sphere of Brahmâ, at the time of Cosmic Dissolution (*b*), they all get liberated from the highest (apparent) immortality of the manifested universe.

(*a*) *Ascertained the reality*—realising the identity of the individual self with Brahman.

(*b*) *At the time of Cosmic Dissolution etc.*—This portion of the stanza speaks of those who through some obstacle or other fail to realise Brahman in this life. They remain in Brahmaloka, and at the time of Pralaya become merged in Brahman along with everything else. Up to this point they can attain to various grades of authority, lasting for durations which from the human standpoint would be very long and would be considered as tantamount to immortality, but which can never be absolute immortality, being connected with the manifested universe. This explains the last two lines in the translation of this stanza. The last four lines in the text are quoted almost verbatim from the Mundakopanishad, Ch. VI., 6th verse.

विविक्तदेशे च सुखासनस्थः
शुचिः समग्रीवशिरःशरीरः ॥ ४ ॥

स एव सर्वं यद्भूतं यच्च भव्यं सनातनम् ॥
ज्ञात्वा तं मृत्युमत्येति नान्यः पन्था विमुक्तये ॥९॥

9. He alone is all that was, and all that will be, the Eternal; knowing Him, one transcends death; there is no other way to freedom.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
सम्पश्यन् ब्रह्म परमं याति नान्येन हेतुना ॥१०॥

10. Seeing the Atman in all beings, and all beings in the Atman (*a*), one attains the highest Brahman—not by any other means.

(*a*) *Seeing the Atman etc.*—The first line in this verse occurs in the Gita also (VI. 29). The oneness of the Macrocosm and the Microcosm through Samadhi is meant.

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ज्ञाननिर्मथनाभ्यासात् पाशं दहति पण्डितः ॥११॥

11. Making the Atman the (lower) Arani (*a*), and OM the upper Arani, by the repeated friction of knowledge, a wise man burns up the bond.

[Compare Swetaswatara I. 14.]

(*a*) *Arani.*—One of the two pieces of wood used in ancient times for kindling the sacred fire by friction. As by constant friction fire is produced from the Arani, so by constant meditation on the unity of the Jiva and Brahman the fire of realisation is produced, which burns off the bond of Nescience and restores the aspirant to his pristine freedom.

एवं मायापरिमोहितात्मा
शरीरमास्थाय करोति सर्वम् ।
स्त्रियन्नपानादिविचित्रभोगैः
स एव जाग्रत्परितृप्तिमेति ॥ १२ ॥

12. With his self thus deluded by Maya or Ignorance, it is he who identifies himself with the body and does all sorts of things. In the awaking state it is he who attains satisfaction (*a*) through the varied objects of enjoyment, such as women, food and drink.

(*a*) *Satisfaction*: Implying also the opposite, viz., pain due to undesirable experiences.

[The इयङ् after स्त्री is Vedic.]

स्वप्ने स जीवः सुखदुःखभोक्ता
स्वमायया कल्पितजीवलोके ।
सुषुप्तिकाले सकले विलीने
तमोऽभिभूतः सुखरूपमेति ॥ १३ ॥

13. In the dream-state that Jiva feels pleasure and pain in a sphere of existence created by his own Maya or Ignorance. During the state of profound sleep, when everything is dissolved (into their causal state), he is overpowered by Tamas or non-manifestation and comes to exist in his form of bliss (*a*).

(*a*) Ignorance and bliss—these are the two characteristics of the experience in the state of